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this reason it is not always easy to trace the main current of the thought. The book is, therefore, hard to read at first, but it grows clearer and better with each reading, and when one comes to understand its method, even the sections which are not strictly relevant become suggestive and valuable. It is difficult to recall a book that abounds more with pregnant suggestions, or that contains so many and excellent summaries and estimates of men, books, movements, systems. The reader of severe taste will find the style in some places diffuse and over-rhetorical. But no man can read the book understandingly without thanking the gifted and genial author with all his heart for the distinct and decided benefit which it abundantly affords.

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THEOLOGIE UND METAPHYSIK. Das Verhältniß der Theologie zur modernen Erkenntnistheorie und Psychologie. Von GEORG WOBBERMIN. Berlin: Duncker, 1901. Pp. xii+291. M. 4.80.

THE author begins by pointing out the close relation which subsists (and should be recognized as subsisting) between theology and metaphysic, on the one hand, and between both of these and epistemology, on the other. Theology and metaphysic are occupied to a very large extent with the same fundamental questions. They stand, therefore, to that extent, upon common ground. But the relation of both to epistemology is no less close and vital; and this relation has been clearly recognized by modern philosophers, though not always by modern theologians. Now, in what sense can the transcendent realities with which theology and metaphysic have to do, be objects of knowledge for our consciousness? All experience points to such transcendent realities; but experience in the ordinary sense does not reveal them, or make them objects of positive knowledge. Two fallacious lines of reasoning are then pointed out and criticised: (1) *Empirio-Kriticismus*, which obliterates altogether the distinction between immanent and transcendent, and between subject and object, and reduces all reality to *Umgebungsbestandtheilen*. The teaching of Avenarius is really materialism, in spite of its author's assertions to the contrary. (2) *Ritschlianism*, which rests too completely upon subjective factors, and fails to vindicate the essential objectivity and supra-phenomenal character of the objects of Christian faith. These objects

are beyond experience, and yet experience constantly points to them. Intellect cannot compass a knowledge of them, but feeling and will have a right to be heard as well; and for these the transcendent realities which make up the content or object of Christian faith are appropriated in a personal conviction and belief that invest them with objective and eternal reality. *E. g.*, by this personal conviction of will the Christ becomes, not merely a historical person, but also the eternal, pre-existent Deity, and Lord of heaven and earth. *Meta-physic*, as taking account of this feeling-will element, is called *formal* metaphysic, as distinguished from metaphysic as intellectual speculation, which is *material* metaphysic. Beyond pointing out the misleading character of this distinction between "formal" and "material," it is hardly necessary to make any further remark, since it is by no means clear that any positive contribution to the subject in hand, carrying us much beyond what had already been achieved, is made in this volume.

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SOCIAL CONTROL: A Survey of the Foundations of Order. By EDWARD ALSWORTH ROSS. New York: Macmillan, 1901. Pp. 463. \$1.25.

DR. ROSS here gives us the fruit of several years of severe study, having begun publishing upon the subject by a series of articles in the *American Journal of Sociology* running as far back as March, 1896. Its studies, he tells us, "fall within one narrow tract of the province of sociology." This tract, "social psychology," falls into two subdivisions—social ascendancy and individual ascendancy. And once more, "social ascendancy is further divided into social influence—mob mind, fashion, convention, custom, public opinion, and the like—and social control." The last is the subject of this book, whose object is "to determine how far the order we see all about us is due to influences that reach men and women from without; that is, *social* influences."

The book has three divisions, relating respectively to the grounds, the means, and the system of control. The first includes sympathy, sociability, sense of justice, individual reaction, working out a natural order, "that is to say, an order without art or design," and discussions of the need, direction, and radiant points of social control. The second division treats of public opinion, law, belief, social suggestion, education, custom, religion, the type, ideals, art, personality, social